

ميراث الأنبياء

Inheritance of the prophets



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Translated into English by Ibn Adam and Abu Yusuf

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PART ONE

"La ilaha illallah"

There is no ilah (god, power, deity) but Allah

May gratitude be unto Allah, Lord of all the worlds, and may the Salat (Prayers) & Salaam (Blessings) be upon the sent one, mercy to all the worlds - our Prophet Muhammad (sallallahu 'alaihi wa sallam) and to his descendants and friends together.

Know this my Muslim brothers/sisters - may Allah have mercy upon you - that Tawheed is Allah's right upon his slaves, and it is the reason for which we were created. Allah (swt) says in Surah Adh-Dhariyat Ayah 56:

"And indeed I created not the Jinn & the Ince (mankind) except that they should worship Me."

Tawheed is to assert the Oneness of Allah (swt)'s Lordship, Worship, His Names and Attributes. It is the most just possession a person can have and whoever makes Allah (swt) one in belief and actions has done right by giving all forms of worship to the one who deserves them, and that is Allah (swt) Alone. Allah Ta'ala clearly states:

"Allah bears witness that there is nothing worthy of worship other than Him, and so have the Mala'ika (Angels) and the knowledgeable who are following the righteousness, there is nothing worthy of worship except for him the Aziz (All-Mighty), the Hakeem (All-Wise)." Surah Al-Imran: Ayah 18

Shirk, on the other hand, is to ascribe partners with Allah (swt) in His Lordship, Worship, Names and Attributes. So who ever commits Shirk has indeed committed the greatest injustice as Allah (swt) said in Surah Luqman Ayah 13:

"And (remember) when Luqman said to his son when he was advising him: "O my son! Join not in worship others with Allah. Verily joining others in worship with Allah is a great Zulm (oppression) indeed."

***Muhammad Bin Abdul Wahab** (may Allah's mercy be upon him) said:

"Allah's greatness and enormity is so large that the human brain cannot understand it. Like He (swt) said: "Verily, Allah grasps the seven heavens and the earth lest they should move away from their places, and if they were to move from their places, there is no one that could grasp them after Him. Truly, He is Ever Most Forbearing, Oft-Forgiving." (35:41)

This is just a proportion of Allah(swt)'s greatness, yet people who have no power over any good or bad that happens to themselves are placed on Allah(swt)'s level.

And this is the greatest form of oppression and the worst form of ignorance. As the pious man (Luqman) said to his son:

"O my son! Join not in worship others with Allah. Verily joining others in worship with Allah is a great Zulm (oppression) indeed."

**(The above Taken From Taareekh Najd - Hussain Bin Ghannaam - Page 583 Daar Ashurooq Publishers.)*

❖ Tawheed is associated with knowledge as Allah ta'ala says:

"So Know! That there is nothing worthy of worship except Allah and ask Allah to forgive your sins and those of the Mu'mineen and Mu'minaat (believing men and women), verily Allah knows where you move around and where you rest." Surah Muhammad, Ayah 19

❖ Shirk is associated with ignorance as Allah Taala states in Surah Az-Zumur Ayah 64:

"Say is it other than Allah you order me to worship Oh you ignorant people?"

So Muslim brothers & sisters, it is compulsory for you to know what is the Tawheed that Allah (swt) ordered upon you- with its conditions & pillars. You must also know the things which nullify it, so that you can be aware and act accordingly to keep your Tawheed for Allah(swt) alone.

***Muhammad Bin Abdul Wahab** (may Allah's mercy be upon him) said:

"Know this - may the mercy of Allah be upon you - that the obligation of understanding 'La ilaha illallah' comes before the obligation of Prayer and Fasting, so it is compulsory that the Abd (slave) looks for the meaning of the Shahaada with a much greater effort than he would when looking for the proper manners of prayer, fasting and the prohibition of shirk and belief in Taghut is greater in degree than the prohibition of marrying one's mother and aunt.

So the highest level of Iman is the Shahaada of 'La ilaha illallah' - i.e. everyone should bear witness that all forms of worship are for Allah (swt) Alone, not to a prophet nor an angel nor a leader...this is Allah's right from all his slaves.

To disbelieve in Taghut is to reject and disassociate oneself in belief from all types of false deities and to declare them as sources of Kufr (disbelief) and misguidance, be it Jinn, human, a tree or a stone, and hate them even if it is your own father or brother. As for the one who says " I do not worship other than Allah and then goes and seeks help from a

grave such a person has not believed in Allah Alone- nor rejected Taghut. This topic requires long research and great effort to understand what Allah (swt) has sent His prophet Muhammed (sallallahu 'alaihi wa sallam) with. We also need to know what the scholars said in explaining the following verse:

"... And whoever rejects Taghut and believes in Allah has grasped the most trustworthy handhold that will never break..." (Surah 2 Al-Baqarah: Ayah 256)

therefore, everyone should strive to learn what Allah (swt) and His Prophet have taught us through revelation- and anyone who turns away from such teachings, Allah azawajal has indeed willed to misguide such a person because he is preoccupied with his life and hence has no excuse when he meets Him(swt) on the final day, and Allah (swt) knows best."

**(Copied and translated from Majmoo' Al Fataawi Wa Rasaail Wal Ajwiba - Khamsoon risaala fe at-Tawheed - By the Imam Muhammed Bin Abdul Wahab - compiled by Abdullah Hajjaaj - published by maktabat at-turath al- islami.)*

The Conditions of Tawheed:

The Conditions of 'La ilaha illallah'

A condition is a necessary requirement for something to be or happen. The conditions of Tawheed are of great importance, it is compulsory on every Muslim to know and implement them in their daily lives. This is because if a person breaks one of these conditions, his Islam is nullified. Look at Prayer for example, if one of its' conditions like facing the Qibla (direction towards which Muslims pray) or covering the Awra is violated, then the whole Prayer is invalid.

From the conditions of Tawheed below are seven:

1. The first condition is Al-i'lm (Knowledge):

It is mandatory upon every individual who pronounces the Shahaada to know what it means. Allah(swt) says in Surah Muhammad 47, Ayah 19:

"So know that there is nothing worthy of worship except Allah..."

Therefore if anyone ignores that Allah (swt) is the only One Worthy of Worship, then his Islam is nullified, and due to this reason knowledge is considered as a basic condition in the acceptance of one's Islam.

Uthman (radhiAllahu anhu) narrated that the Messenger of Allah (sallallahu 'alaihi wa sallam) said: **"He who dies knowing 'La ilaha illallah' that there is no ilah (god, lord, power) worthy of worship except Allah, shall enter Al-Jannah (Paradise)."** [Reported by Muslim]

***Abdur Rahman Bin Hasan Aal AsSheikh** (may Allah have mercy upon him) said:

“The scholars of Ahl Sunnah Wal Jama’ah have stated while discussing the meaning of ‘La ilaha illallah’ and what makes it and breaks it, that knowledge with absolute belief has been made compulsory by Allah upon everyone and that it is one of the conditions that can make or break the Shahaada.

Al-Wazir (Abul Muthafar) stated in his book Al ifсах: That to testify that there is no ilah but Allah requires that the witness should know fully the meaning of it. As Almighty Allah says:

“So know that there is nothing worthy of worship except Allah...” Surah Muhammad, Ayah 19.

Abul Muthafar also stated that this declaration of faith (La ilaha illallah) consists of the rejection of Taghut and the belief in Allah, therefore when one rejects all ilah’s (gods, deities) other than Allah (swt) and then affirms that worship should be directed to no one but Allah(swt), he has disbelieved in Taghut and believed in Allah (swt) Alone.”

*(Copied & Translated from Adurur Assaniyya 2/216)

***Abdullah Bin Abdur-Rahmaan Aba Batteen** (may Allah have mercy on him) said:

“Allah(swt) says:

“This is a message to mankind in order that they may be warned thereby and that they may know that He is One and that the people of understanding may take heed.” Surah 14:52

It is very important to note that Allah (swt) didn’t say: “... **and that they may say that He is One**” - He (swt) said “**...and that they may know that He is One.**”

Allah (swt) also says:

“And those whom they invoke instead of Him have no power of intercession; except those who bear witness to the truth (i.e. believed in the Oneness of Allah, and obeyed His Orders), and they know (the facts about the Oneness of Allah).” Surah Az-Zukhruf Ayah 86.

That is to say they should know in their hearts what they gave witness to with their tongues. The Prophet of Allah (sallallahu ‘alaihi wa sallam) said: **“Whoever dies with the knowledge that there is nothing worthy of worship except Allah shall enter Jannah.”** [Muslim]

The scholars referred to the previous Ayah and others like it as evidence to prove that the first obligation on a person is to know Allah (swt). This Ayah proves that the largest of

obligations is the knowledge of the meaning of Laa Ilaha Illa Allah and that the greatest form of ignorance is to be ignorant of the meaning of Laa Ilaha Illa Allah.

Yet surprisingly, we still find that there are people who if they hear someone talking about the meaning of Laa Ilaha Illa Allah as rejection and affirmation, they disagree because they think it is not their duty to judge people.

We answer them by saying that everyone is entrusted to learn Tawheed, for which Allah created both the Jinn and the Ince (mankind), and sent all His Prophets and Messengers to call to. You are required to know the opposite of Tawheed, which is Shirk, that Allah (swt) does not forgive nor excuse out of ignorance, and it is also forbidden to blindly follow on this matter because it is the corner-stone and root of one's Islam. Therefore anyone who does not enjoin the good and forbid evil is surely led far astray especially because the greatest good is Tawheed and the worst evil is Shirk."

** (Copied & Translated from Addurar Assoniyya 58/12)*

***Abdul Latif Bin Abdur-Rahmaan Bin Hasan Aal Ashaikh** (may Allah have mercy on him) said:

Muhammad Bin Abdul Wahab (may Allah have mercy on him) said:

"Anyone who says the Shahaada without knowing its meaning and without living or acting according to it is not a Muslim. In fact it would be used against him unlike **Al Karamiya** who claim that Iman is fulfilled by mere acknowledgement or **Al Jahriyya** who claim that iman is achieved simply by belief."

** (Copied & Translated from Addurur Assaniyya 535/12)*

Allah(swt) called the Munafiqeen liars after they came with false testimony claiming to be Muslims. They had verbally accepted Islam but Allah (swt) exposed them as liars when He (swt) said:

"If the hypocrites come unto you and say: we bear witness that you are a Messenger of Allah: and Allah knows that you are his Messenger and Allah bears witness that the hypocrites are liars." Surah Al-Munafiqoon, Ayah 1

And from this we conclude that iman is achieved through belief in theory and practice. As for the one who says 'La ilaha illallah' and then goes and worships others besides Allah, his Shahadah is invalid even if he prays, gives Zakat (alms), fasts and implements all the other Islamic rituals. Allah azawajal addresses him in the Quran and says:

"Do you believe in part of the book and disbelieve in another part..." Surah 2, Ayah 85

2. The second condition of Tawheed is Al-Yaqeen (Certainty):

After a person learns Tawheed and understands the meaning of 'La ilaha illallah', he must have absolute certainty about the fact that all forms of worship should be directed to Allah(swt) Alone and entertain no doubt or hesitation about it. Allah(swt) says:

"Only those are the believers who have believed in Allah and his Messenger, and afterward doubt not but strive with their wealth and lives for the Cause of Allah. Those! they are the truthful people." Surah Al-Hujraat Ayah 15

In a hadith of the Prophet (sallallahu 'alaihi wa sallam), he is reported to have said:

"I bear witness that there is nothing worthy of worship other than Allah and that I am the Messenger of Allah. Any slave who meets Allah and has no doubt about the truth of those two statements shall be placed in Jannah." [Bukhari and Muslim]

3. The third condition of 'La ilaha illallah' is Al-Qubool (Acceptance):

Once a person has learnt Tawheed and the meaning of 'La ilaha illallah' and has Al-Yaqeen, he must next verbally acknowledge that he has accepted the Shahaada and never deny it for any reason other than Ikrah (Compulsion). Allah Taala said in Surah As-Safaat Ayah 35-36:

"Truly when it is said to them La ilaha illallah, they puffed themselves up with pride. And they would say "Are we going to abandon our alihah (gods) for an insane poet."

4. The fourth condition of Tawheed is Al-Inqiyaad (Compliance):

After a person has learnt Tawheed and the meaning of 'La ilaha illallah' and has Al-Yaqeen and has passed Al-Qubool, he next has to strive towards 'La ilaha illallah' with his actions and comply with what it requires. They should reject all false deities and direct all forms of worship to Allah (swt) Alone. Allah Taala says in Surah An-Nisaa, Ayah 65:

"But no by your Lord they can have no faith, until they make you (O Muhammad) judge in all disputes between them, and find in themselves no resistance against your decisions and accept them with full submission."

Note that the difference between Al-Qubool and Al-Inqiyaad is that Al-Qubool is accepting the Shahaada verbally but Al-Inqiyaad is acting according to what the Shahaada requires.

***Abdur-Rahman Bin Hasan Al Ashaikh** (may Allah's mercy be upon him) said:

"It is not enough to claim to be a Muslim or to verbally declare 'La ilaha illallah'. What Islam really means is to assert Allah (swt)'s Oneness and submit fully to Him in terms of Lordship and worship both theoretically and practically. Allah Taala Says:

"And whoever rejects the Taghut and believes in Allah has grasped the most trustworthy handhold that will never break..." Surah Al-Baqarah Ayah 256

And He(swt) also Says:

"You do not worship besides Him but only names which you have named (forged), you and your fathers, for which Allah has sent down no authority. The command (or the judgement) is for none but Allah. He has commanded that you worship none but Him (i.e. His Monotheism), that is the (true) straight religion, but most men know not." Surah Yusuf Ayah 40

* (Addurar Assaniyya- The Book of Tawheed 264/2)

5. The fifth condition of Tawheed is As-Sidq (Truthfulness):

Once a person has understood Tawheed and the meaning of 'La ilaha illallah' and accepts it with full certainty and absolute compliance to its requirements, he should be truthful in what he has done. The Prophet (sallallahu 'alaihi wa sallam) said: **"Allah shall forbid the fire from anyone that bears witness truthfully from his heart that there is nothing worthy of worship except for Allah and that Muhammed is his slave and messenger."** [Bukhari and Muslim].

The Prophet (sallallahu 'alaihi wa sallam) also said: **"Whoever says La ilaha illallah truthfully shall enter Jannah."** [Reported by Ahmad]

As for someone who declares Tawheed with his tongue and then rejects what it means in his heart then his Tawheed will not be accepted and it will not save him as Allah(swt) clearly states about the Munaafiqeen when they said: **"we bear witness that you are a Messenger of Allah"** Surah Al-Munaafiqeen: Ayah 1.

Allah taala answered them by saying:

"When the hypocrites come to you (O Muhammad SAW), they say: "We bear witness that you are indeed the Messenger of Allah." Allah knows that you are indeed His Messenger and Allah bears witness that the hypocrites are liars indeed." Surah Al-Munaafiqeen Ayah 1.

Allah (swt) has also called them liars by saying:

"And of the people are those who say - we have believed in Allah and in the final day while in fact they believe not." Surah Al-Baqarah Ayah 8

6. The sixth condition of Tawheed is Al-Ikhlaas (Sincerity):

After a person has learnt Tawheed and the meaning of 'La ilaha illallah' and has Al-Yaqeen, Al-Qubool, Al-inqiyaad and has done it with As-Sidq he next has to have Al-ikhlaas. Al-ikhlaas is to make all forms of worship for Allah Alone, not for anyone or anyone else. Allah Ta'ala says:

"And they were commanded not, but that they should worship Allah, and worship none but Him Alone and perform Salat, and give Zakat, and that is the right religion." Surah Al-Bayyina Ayah 5

Also in the meaning of Al-ikhlaas is that the person should not pronounce their Islam with the willingness to please anyone or anything other than Allah(swt). The Messenger of Allah (sallallahu 'alaihi wa sallam) said: "Allah has forbidden to the fire the one who says 'La ilaha illallah' in the cause of Allah." [Reported by Bukhari & Muslim].

He (sallallahu 'alaihi wa sallam) also said: "The happiest people with my intercession on the day of Judgement are those who say 'La ilaha illallah' sincerely from their hearts (to Allah)." [Bukhari]

7. The seventh condition of Tawheed is Al-Mahabba (Love):

After a person has learnt Tawheed and the meaning of 'La ilaha illallah' and has Al-Yaqeen, Al-Qubool, Al-inqiyaad and has done it with As-Sidq and Al-ikhlaas, he should love the fact that the only one worthy of worship is Allah(swt) and show his love for Allah(swt) with his tongue. Allah ta'ala says:

"And of mankind are some who take others for worship besides Allah as Andaadan (rivals). They love them as they love Allah. But those who believe love Allah more. If only, those who do wrong could see, when they will see the torment, that all power is with Allah, and that Allah is Severe in punishment." Surah Al-Baqarah Ayah 165

***Abdur-Rahmaan Bin Hasan Aal Ashaikh** (may Allah have mercy on him) said:

"Most people ignore the meaning of 'La ilaha illallah', and even if they declare it with their tongue, they have denied its meaning. One should pay attention to these six or seven conditions without which one cannot be safe from Kufr (disbelief) or Nifaaq (hypocrisy). A person can only become a Muslim if these conditions are met and

implemented because the heart should confirm with the tongue in terms of theory, knowledge, action, practice, belief, acceptance, love and compliance.

So knowledge is essential as opposed to ignorance, sincerity as opposed to Shirk and truthfulness as opposed to lies unlike the Mushrikeen and the hypocrites. Certainty is also essential as opposed to doubt, because one can say Laa Ilaha Illa Allah... and be doubtful of its meaning and requirements. Love as opposed to hatred, and acceptance as opposed to rejection, because one can understand its meaning but rejects it- as was the case with the Pagan (Mushrikeen) Arabs.

Compliance with 'La ilaha illallah' as opposed to shirk in the sense that the one who does not act according to it and complies with its requirements will certainly be a Mushrik (a person who associates partners with Allah azawajal). So anyone who fulfils all these conditions, has gained the light with which he worships Allah azawajal and he has ultimately followed the right and straight path."

** (Copied and translated from Addurur Assaniyya - The Book of Tawheed 255/2)*

Pillars of Tawheed

Every Muslim should know that the Tawheed we are entrusted to fulfil has two main pillars. If anyone fails to meet them then he won't be regarded as a Muwahid (Monotheist) and his Shahaadah will not benefit him at all as it is the case with prayer, which has pillars like prostration and tashahud, and if they are violated in any way, the whole prayer becomes invalid.

The first pillar of Tawheed is the rejection of 'Taghut' and the second pillar is the 'belief in Allah'. Allah azawajal says in Surah Al Baqarah: Ayah 256:

"There is no compulsion in religion. Verily the Right Path has become distinct from the wrong path. Whoever disbelieves in Taghut and believes in Allah, then he has grasped the most trustworthy handhold that will never break. And Allah is All-Hearer, All-Knower."

The "trustworthy handhold" mentioned in the above Ayah is 'La ilaha illallah'.

In Sahih Muslim, the Prophet (sallallahu 'alaihi wa sallam) is reported to have said "He who says 'La ilaha illallah' will find that his life and his property are protected and his reward is with Allah."

First pillar of Tawheed: **"The disbelief in Taghut"**

It is very important to know that one can never be a monotheist until he completely disbelieves and rejects 'Taghut'. This can never be achieved until he knows the meaning of the word 'Taghut'. Literally speaking, the word 'Taghut' derives from the verb 'Tagha' which means 'to exceed the proper bounds or limits.'

Allah (swt) says in Surah Al Haqqa 69: Ayah 11:

“Verily when the water rose beyond its limits (Tagha) (Nuh’s flood). We carried you (mankind) in the floating (ship).”

The definition of ‘Taghut’ in Shariah is ‘anyone who exceeds the proper limits by ascribing to himself any of the rights of Allah(swt) and makes himself a partner with Allah (swt)’.

Allah(swt) says in Surah 79 An-Naz’iat Ayah 17:

“Go to Fir’aun; verily, he has transgressed all bounds (Tagha) (in crimes, sins, polytheism, disbelief).”

In other words a Taghut is any one who ascribes to himself one of the acts of Allah(swt), such as creation, provision or legislation or ascribes to himself any of the attributes of Allah(swt), such as knowledge of the ghaib (unseen). A person may also become a Taghut if he/she allows certain acts of worship to be directed to him/herself- acts such as invocation, offering, sacrifice or legislation. So anyone who ascribes to himself any of the above acts of worship- he has become a Taghut and a partner with Allah(swt).

Imam Malik (may Allah have mercy on him) defined Taghut as:

“Anything or anyone worshipped apart from Allah(swt) and this is a general definition, which includes a lot of things that are worshipped such as idols, graves, stones, trees and other such inanimate objects. This definition also includes Satan (the biggest Taghut), witches, soothsayers (claiming knowledge of the unseen), those who are pleased with people directing acts of worship to them, and those who legislate (making things halal and haram). All these are Tawaghit (Plural of Taghut) that every Muslim should disassociate himself from them and from those who worship them.”

*Muhammad Bin Abdul Wahab (may Allah’s mercy be upon him) said: “The Tawaghit are many and their heads are five.

- . **1)** Satan who invites people to worship other than Allah (swt). Allah (swt) says in Surah 36:60: “Did I not command you Children of Adam, that you should not worship Shaitan. Verily he is a plain enemy to you.”
- . **2)** The oppressive ruler who changes the laws of Allah(swt). Allah azawajal says in Surah An- Nisaa, Ayah 60: “Have you seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgement (in their disputes) to the Taghut (false judges) while they have been ORDERED to REJECT them. But Shaitan wishes to lead them far astray.”

- . **3)** The one who does not govern by what Allah(swt) has revealed. Allah (swt) says in Surah Al Maidah, Ayah 44:
 “Verily, We did send down the Taurat, therein was guidance and light, by which the Prophets, who submitted themselves to Allah’s Will, judged for the Jews. And the rabbis and the priests, for to them was entrusted the protection of Allah’s Book. Therefore fear not men but fear Me and sell not My Verses for a miserable price. And whosoever does not judge by what Allah has revealed are the Kafirun (disbelievers).”
- . **4)** The one who claims knowledge of the unseen. Allah(swt) states in Surah Al-Jinn, Ayah 26: “The All-Knower of the Ghaib(Unseen), and He reveals to none His Ghaib.”
- . **5)** The one who is worshipped and pleased with it. Allah(swt) says in Surah Al-Anbiya, Ayah29: “And if any of them should say: “Verily I am an ilah (god) besides Him” such a one We should recompense with Hell. Thus We should recompense the Zalimun (polytheists and wrongdoers).”

*Muhammad Bin Abdul Wahab also said concerning the last verse of Surah Al-Kahf...

“...associate none as a partner in the worship of his Lord...” so know may Allah have mercy on you, that those who understand this verse perfectly are the ones who totally distinguish between the unity of Lordship and unity of worship, and know that most people are either Tawaghit who challenge Allah azawajal in His Lordship or people who worship them or others who have doubts about what Allah(swt) has revealed to His Prophet and do not differentiate between the deen of our Prophet (sallallahu ‘alaihi wa sallam) and the deen of the Christians.”

How to disbelieve in Taghut

And know brothers and sisters, may Allah azawajal enlighten your hearts that the rejection of Taghut requires five steps.

1) The belief that worshipping Taghut is False (Batil). Allah(swt) says:

“That is because Allah- He is the Haq (Truth) and what they invoke besides Him is Batil (falsehood). And verily Allah – He is the Most High, the Most Great.” Al Hajj: Ayah 62

2.) Avoid worshipping Taghut as Allah(swt) states in Surah An-Nahl, Ayah 36:

“And verily, We have sent to every Ummah (nation), a Messenger proclaiming “Worship Allah and avoid Taghut”. Then of them were some whom Allah guided and of them were some upon whom the straying was justified. So travel through the land and see what was the end of those who denied.”

And Allah (swt) also says in Surah Al-Hajj, Ayah 30:

“That (Manasik- prescribed duties of Hajj is the obligation that mankind owes to Allah), and whoever honours the sacred things of Allah, then that is better for him with his Lord. The cattle are lawful to you, except those (that will be)mentioned to you (as exceptions). So shun the abomination (worshipping) of idols, and shun lying speech.” It is very important to know, may Allah guide you, that one way of worshipping Taghut and all false deities is to go to them for judgement, vow to them and ask them for support and help. Al-Hafid ibn Kathir (may Allah have mercy on him) said:

“In his tafseer of Surah Al-Baqarah: Ayah 256, that Taghut is Shaitan because he embodies every evil path that the people of Jahiliya were in- from worshipping idols, going to them for judgment and asking them for support. It is also very important to acknowledge that Taghut must be avoided by means of belief, tongue and action. No one can therefore avoid Taghut without testifying through these means because some may reject Taghut by their tongue and action, but not by belief; that is the case of hypocrites. Others may avoid Taghut by belief and not by tongue such as those who take the oath to respect the idols and Tawaghit. There are also others who reject Taghut by belief but not by action, like those who prostrate to the Tawaghit, vow to them or go to them for judgement.”

Suleman ibn Abdullah Al Asheikh says in his Tafseer Al Aziz Al Hameed (pg. 419 explaining Ayah 60 of Surah An-Nisaa):

“In this verse there is strong evidence that to avoid going to the Taghut for judgment, which is anything other than the Quran and the Sunnah is compulsory- and that anyone who goes to the Taghut for the judgment is not a believer or a Muslim. And here, there is a very important point that Allah(swt) orders us to disbelieve in Taghut in respect of the acts of worship that are directed towards Him and which should be directed to Him Alone. Therefore if the Taghut is one that the people call upon for support, then we should not ask him for support- and if the Taghut is the one to whom people offer their sacrifices, then we as Muslims should not do so to him- and if the Taghut is one to whom people go for judgment, then we should not go to him for judgment.”

Imam ibn Taymeeyah (may Allah bless him) said:

“And that is why anyone to whom people go to for judgment other than the Quran and the Sunnah is called Taghut”. (*Majmoaal Fatawa* pg.20)

Imam ibn Al-Qayyim wrote:

“The Taghut of every people is the one whom they go to for judgment apart from Allah and His Messenger. (*Aalamul Nouaqueen: 40,141*)

3) To show Enmity:

Allah(swt) reports us about what Ibrahim(as) said to his people in Surah Ash- Shu'ara, Ayah 77:

"Verily, they are enemies to me, save the Lord of the Alamin (mankind, jinn and all that exists)."

4) To show Hatred:

Allah (swt) says in Surah Al-Mumtahinah, Ayah 4:

"Indeed there has been an excellent example for you in Ibrahim and those with him, when they said to their people; "Verily, we are free from you and whatever you worship besides Allah; we have rejected you, and there has started between us and you hostility and hatred for ever until you believe in Allah Alone"- except the saying of Ibrahim to his father, "Verily I will ask forgiveness for you, but I have no power to do anything for you before Allah"- "Our Lord! In you we put our trust, and to You we turn in repentance and You is (our) final Return."

In Addorar Assonnia of the scholars of Dawaa An Najdia (pg.91/93) in explaining Surah An Nahl: Ayah 36: "And verily, We have sent to every Ummah

(nation), a Messenger proclaiming "Worship Allah and avoid Taghut". Then of them were some whom Allah guided and of them were some upon whom the straying was justified. So travel through the land and see what was the end of those who denied"- They said this verse means that if a person worships Allah(swt) through total obedience and love but does not hate Mushrikeen and their actions and does not show enmity towards them, he has not avoided Taghut and therefore is not regarded as a Muslim- even if he shows piety by making Qayaam (praying all night) or fasting through day. He is in fact like someone who prayed with Jannaba (ritual impurity) or someone who fasts voluntarily during a hot day and commits adultery in the month of Ramadhan.

5) To consider the Taghut, anyone who worships him (the Taghut) and takes him as protector and anyone who comes up with any other religion than Islam as a disbeliever.

*Muhammad Bin Abdul Wahab (may Allah's mercy be upon him) said:

"So know that the first divine obligation on us is the disbelief in Taghut and the belief in Allah and the evidence for this is Surah An Nahl: Ayah 36:

"And verily, We have sent to every Ummah (nation), a Messenger proclaiming "Worship Allah and avoid Taghut". Then of them were some whom Allah guided and of them were some upon whom the straying was justified. So travel through the land and see what was the end of those who denied."

The attributes of the disbelief in Taghut is to believe in the falsehood of worshipping other than Allah(swt), to avoid it, to hate it, to consider anyone who does not avoid it as a disbeliever and show enmity towards them. He also said: "So cling to the roots of Deen from the beginning to the end and from base to head. Know, understand and love 'La ilaha illallah' and the Muslimeen testifying to this, to make them your brothers even if they are far from you. And disbelieve in Taghut, show enmity towards them, hate them and show enmity towards anyone who loves them and argues about them or does not consider them as Kafirs (disbelievers). Hate anyone who invents a lie against Allah(swt) by claiming that it is not his duty to judge them because Allah(swt) has indeed ordered him to disbelieve in them, and disassociate himself from them even if they are his own brothers or sons."

Second Pillar of Tawheed: **"Belief in Allah"**

The belief in Allah(swt) means to assert Allah(swt's) Oneness in Lordship, Worship, Names and Attributes.

1. The belief in Allah (swt)'s Lordship (Rububiyah): that is to believe in Allah(swt)'s acts which are specific to Him Alone like creation, provision, legislation and others and not to ascribe any of these acts to other than Allah(swt). Allah(swt) says in Surah 30 Ar-Rum, Ayah 40:

"Allah is He Who Created you, then provided food for you, then will cause you to die, then (again) He will give you life (on the day of Resurrection). Is there any of your partners that do anything of that? Glory is to Him! And Exalted is He above all that they associate (with Him)."

2. The belief in Allah(swt's) names and attributes. That is to believe in all the names and attributes that Allah(swt) has affirmed for Himself without disablement, distortion, likening and without looking at the manner or the way of His Attributes. One must ascribe all these names and attributes to Him Alone as Allah(swt) states in Surah-An Nahl, Ayah 65:

"And Allah Sends down water from the sky, He revives the earth therewith after its death. Verily in this is a sign for those who listen."

3. The belief in Allah(swt)'s Uloohiyah (Worship): That is to believe that Allah(swt) is the only one to be worshipped and that all acts of worship like bowing, prostrating, invoking, vowing and others should be directed to none but to Allah(swt) Alone. Allah(swt) states in Surah 4 An-Nisa, Ayah 36:

"Worship Allah and join none with Him (in worship); and do good to parents, kinsfolk, orphans, Al-Masakin (the poor), the neighbor who is near of kin, the neighbor who is a stranger, the companion by your side, the wayfarer, and those whom your right hand possess. Verily, Allah does not like such as are proud and boastful."

How can a person be a monotheist?

Firstly a person should know the divine rights of Allah(swt) and they are three:

1. All the acts that are specific to Allah(swt) alone which no-one should ascribe to other than Allah(swt): not to an angel or messenger. For instance, only Allah(swt) can create from non- existence and can provide from nothingness. Only Allah(swt) can give life, death, benefits or harm, arranges every affair from the heavens to the earth, manages the universe and also legislates.
2. All the names and attributes, which no one should ascribe to other than Allah(swt). For example some of Allah(swt)'s names are "Allah", "Al Ahad"(the One), "As Samad" (the Self- sufficient), "Ar Rahman" (the Beneficient), Al Kadoos (the Holy) and others. As for the attributes, Allah(swt) is omnipotent, omniscient and that He Alone Hears everything remote or near, along with other attributes that are specific for Him Alone.
3. All the acts of worship that should be directed to Him Alone because it is He Who Created and provided us and gives us life and causes us to die. Allah(swt) says in Surah 30, Ayah 40:

"Allah is He Who Created you, then provided food for you, then will cause you to die, then (again) He will give you life (on the day of Resurrection). Is there any of your partners that do anything of that? Glory is to Him! And Exalted is He above all that they associate."

Allah(swt) also says in Surah 2, Ayah 21:

"O mankind! Worship your Lord Who created you and those who were before you so that you may become Al-Muttaqun."

And in a Hadith reported by both Bukhari and Muslim Muaad ibn Jabal (radhiAllahu anhu) said, " I was riding a donkey behind the Prophet (sallallahu 'alaihi wa sallam) then he said " O Muaad- Do you know the right of Allah on his slaves and the right of the slaves on Allah. Muaad said "Allah and His Messenger know best. He (sallallahu 'alaihi wa sallam) said the right of Allah on His slaves is that they should worship Him and not ascribe partners with Him, and the right of the slaves on Allah is not to punish anyone who does not commit shirk. He (Muaad) said, "shall I tell people the good news" He (sallallahu 'alaihi wa sallam) said " Don't do so lest they settle on this."

And among these acts of worship are invocation, bowing, prostration, love, exaltation, fear, hope, repentance, submissiveness, reliance, vowing, sacrifice, asking for help and going to for judgment. So if anyone directs any of these acts to other than Allah(swt), he becomes a Mushrik, even if he prays, fasts, goes to Hajj and claims to be a Muslim.

Secondly, a person should assert Allah azawajal's Oneness and worships Him by belief, tongue, and action, because worshipping Allah is based on two main pillars; the disbelief in Taghut and belief in Allah (swt). The disbelief in Taghut is the first pillar of Tawheed and this pillar cannot be fulfilled until the person rejects the Taghut by belief, tongue, and action, so if one of these requirements is violated, then the person cannot be regarded as a disbeliever in Taghut. For instance, if a person believes that Allah (swt) Alone is Al-Hakim (the Legislator) and declares this with his tongue, but later commits Kufr by appointing someone in a legislative authority which reserves the absolute right to legislate, then this person has committed Shirk by ascribing an act which is specific to Allah(swt) Alone to other than Allah.

Imam Muhammad bin Abdul Wahab said: "So know that the Deen of Allah (swt) is in the heart in terms of belief, love and hatred, and in the tongue in terms of verbally pronouncing the shahaadah, and in the limbs in terms of implementing the pillars of Islam and avoiding actions which drive out of Islam. Therefore if any of these requirements are violated, the person becomes Kafir or Murtad (apostate)."

The belief in Allah(swt) is the second pillar of Tawheed. This pillar cannot be fulfilled until the person asserts Allah(swt)'s oneness and worships Him by belief, tongue and action. So if any of these requirements are violated, then the individuals' belief in Allah (swt) is insufficient.

Imam Muhammad bin Abdul Wahab also said (regarding this): "There is no disagreement within the Muslim Ummah that Tawheed is by heart- which is knowledge, by tongue- which is verbal declaration, and by action- which is implementing what Allah(swt) orders and forbids, so if any of these are violated, the person cannot be regarded as a Muslim. And if the individual acknowledges Tawheed and does not implement it, he is an obstinate Kafir (disbeliever) like iblis (Shaitan) and Fi'raun, or if he implements Tawheed without believing in it, he is a pure Munafiq (hypocrite) who is worse than a Kafir."

Abdullah ibn AbdurRahman Aba Battin said:

"When the Muslim knows the greatness of the Shahaadah and its requirements and this should be by belief with the heart, articulation with the tongue and action with the limbs. So if one of these requirements is not met, the person is not regarded as a Muslim- as Allah(swt) has mentioned and explained this in His Book (Quran). If a person was a Muslim implementing all the pillars of his Deen, then he said or did anything that contradicts the Shahaadah, all that he did would not benefit him as Allah(swt) said about those who talked about the Sahaba (Companions of the Prophet (sallallahu 'alaihi wa sallam) after the battle of Tabuk:

“Make no excuse; you have disbelieved after you had believed. If We pardon some of you, We will punish others amongst you because they were the Mujrimun (disbelievers, polytheists, sinners).” Surah At Taubah: Ayah 66.

And in the same Surah but Ayah 74 Allah(swt) says:

“They swear by Allah that they said nothing (bad), but really they said a word of disbelief, and they disbelieved after accepting Islam, and they resolved with that which they were unable to carry out, and they could not find any cause to do so except that Allah and His Messenger had enriched them of His Bounty. If then they will repent, it will be better for them, but if they turn away, Allah will punish them with a painful torment in this wordly life and in the Hereafter. And there is none for them on earth as a Wali (supporter, protector) or a helper.”

What Nullifies the Shahadah?

‘Nawaquid’ is the plural form of the word ‘Naquid’. Naquid means ‘what negates and invalidates’. It is therefore very important to know that Tawheed has some Nawaquid, which nullify one’s Islam. For example in Salah (prayer), there are many factors that invalidate it, for instance if a person laughs, eats or drinks while praying- his prayer is invalid. So if a Muslim commits any of the things that nullify Tawheed, then he becomes a Murtad, Mushrik and Kafir.

The factors that nullify one’s Islam are as follows:

- . **1) To ascribe partners with Allah(swt).** Allah(swt) says in Surah Az-Zumar, Ayah 65: “And indeed it has been revealed to you (O Muhammad), as it was revealed to those (Messengers) before you ” If you join others in worship with Allah, surely your deeds will be in vain, and you will certainly be amongst the losers”
- . **2) To take between oneself and Allah(swt) mediators whom people ask for intercession and depend on them.** Allah(swt) says in Surah 10 Yunus, Ayah 18: “And they worship besides Allah things that hurt them not, nor profit them, and they say “These are our intercessors with Allah” Say: “Do you inform Allah of that which He knows not in the heavens and on the earth?” Glorified and Exalted is He above all that which they associate as partners (with Him)!”
And that is the case for those who go to graves of pious men and direct towards them different types of acts of worship like invocation, vowing, sacrifice and circumambulation, believing that the dead and buried will be their intercessors on the Day of Judgement.

- 3) To consider as Muslims those who ascribe partners with Allah(swt) or those who commit Kufr or to have doubts about their belief,** that is to say to have doubts about those whom the Ummah unanimously acknowledges as Kafir or Mushrikeen, such as people like the Jews, Christians, and other atheists and pagans. In fact there is no difference between the Mushrikeen in Jahiliya, who plainly admit their shirk and the Mushrikeen of today who claim to be Muslims and then commit Shirk either in Allah(swt)'s Lordship, Names and Attributes and Worship. Imam Shawkani (may Allah have mercy on him) said:
 "In fact Shirk is not merely a name but rather it is an act specific to Allah (swt) which is either ascribed or directed to other than Allah (swt). So we know shirk from acts regardless of the names people use to call it." (*Addurar anNaddeed- among the salafi letters- pg.18*)
- 4) To mock at any aspect of Allah (swt)'s Deen.** Allah (swt) says:
 "Make no excuse; you have disbelieved after you had believed. If We pardon some of you, We will punish others amongst you because they were the Mujrimun (disbelievers, polytheists, sinners)." Surah At Taubah, Ayah 66
- 5) Witchcraft:** the kind which people use to divide husband from wife and cause them to hate one-another, or the kind that a woman uses to make her husband love her. All of this is regarded as Shirk because of the belief to push back harm or gain benefit with means other than Allah(swt). Therefore anyone who practices this has apostated or become Mushrik or Kafir. Allah(swt) says in Surah AL-Baqarah: Ayah 102: "They followed what the Shayatin (devils) gave out in the lifetime of Sulaiman. Sulaiman did not disbelieve, but the Shayatin disbelieved teaching men magic and such things that came down at Babylon to the two angels, Harut and Marut, but neither of these two (angels) taught anyone (such things till they had said, " We are only for trial, so disbelieve not (by learning magic from us)". And from these (angels) people learn that by which they cause separation between man and wife, but they could not thus harm anyone except by Allah's' Leave. And they learn that which harms them and profits them not. And indeed they knew the buyers of it would have no share in the Hereafter. And how bad indeed was that for which they sold their own selves, if they but knew."
- 6) To support and help the Mushrikeen against Muslims.** Allah(swt) says in Surah 5, Ayah 51: "O you who believe! Take not the Jews and the Christians as Auliya (friends, helpers and protectors), but they are Auliya of eachother. And if any amongst you takes them as Auliya, then surely he is one of them. Verily Allah guides not those people who are Zalimun (polytheists, wrongdoers)."
- 7) To take the oath to respect the idols or invented man-made laws and constitutions of Taghut.** Imam Muhammad bin Abdul Wahab said in one of his letters (*Kashf Ashobohat*):

“So when you know for certain that some hypocrites who went to conquer the Romans with the Prophet (sallallahu ‘alaihi wa sallam) became Kafir for a word they uttered jokingly, it becomes apparent to you that anyone who utters or performs kufr out of fear from lack of money, out of honour, or for the sake of complying with someone’s moods or whims is in greater degree of Kufr than those who were just joking.”

8) To love anything or anyone with Allah(swt) equally. Imam ibn Al-Qayyim said: “And that is why shirk is considered as the greatest sin and that the root of shirk is the one related to love. Allah (swt) says in Surah 2: Ayah 165: “And of mankind are some who take (for worship) others besides Allah as rivals. They love them as they love Allah. But as for those who believe love Allah more. If only those who do wrong could see, when they will see the torment, that all power belongs to Allah and that Allah is severe in punishment.” (Al Jawab Alkafi: chapter At-tayammum)

What distinguishes a Muslim from a Mushrik (polytheist)?

1. Allah Ta’ala did not create us purposelessly, but He sent to us a messenger with a book, which is the Qu’ran. So whosoever obeys and acts according to its teaching enters Al-Jannah (Paradise) and whoever disobeys and ignores its teachings will enter Juhunum (Hell). Allah Ta’ala says in Surah Al Muzzammil, Ayah 15:

“Verily We have sent to you a Messenger to be a witness over you, as We did send a Messenger (Musa) to (Fir’aun).”

2. Allah Almighty created us for a reason, which is to worship Him with total sincerity and submissiveness. Allah Ta’ala says in Surah Adh-Dhariyat, Ayah 56:

“And I (Allah) created not the Jinn and Mankind except that they should worship Me (Alone).”

And He(swt) also says in Surah Al Baiyinah, Ayah 5:

“And they were commanded not, but that they should worship Allah, and worship none but Him Alone, and establish As-Salat (prayer) and give the Zakat, and that is the right Deen (religion).”

3. If Shirk is committed then all of one’s deeds are not accepted and that every sin can be forgiven except for Shirk. Allah Ta’ala says in Surah Az-Zumar, Ayah 65:

“And it has been revealed to you (Muhammed), as it was to those (Allah’s Messengers) before you: “If you join others in worship with Allah, surely your deeds will be in vain, and you will certainly be among the losers”.

And in Surah 4 An-Nisa, Ayah 48, Allah(swt) says:

“Verily Allah forgives not that partners should be set up with Him, but He forgives except that to whom He Wills, and they will not be dealt with injustice, even equal to the extent of a Fatila (a scallid thread in a long slit of a date-stone).”

Allah the Almighty again reminds us in Surah Al-Maidah, Ayah 72:

“Surely, they have disbelieved who say: “ Allah is the Messiah (Isa, Jesus), son of Maryam”. But the Messiah (Isa) said:” O Children of Israel! Worship my Lord and your Lord.” Verily, whosoever sets up partners with Allah, then Allah has forbidden Paradise to him, and the Fire will be his abode. And for the Zalimun (polytheists and sinners) there are no helpers.”

4. If one's deeds are correct but not sincere then they are not accepted. Similarly, if they are sincere, but not correct, they are not accepted either. Therefore for a person's deeds to be accepted, they need to be both correct, that is to say abiding with the way of the Prophet (sallallahu 'alaihi wa sallam), and sincere. That is why Allah Ta'ala speaks of the people of the Scriptures in Surah Kahf, Ayat 103/104:

“Say (O Muhammad) “ Shall We tell you the greatest losers in respect of their deeds? Those whose efforts have been wasted in this life while they thought they were acquiring good by their deeds.”

These verses are not in fact specific to the people of the scriptures, but rather apply to anyone whose deeds do not conform with the Shariah of Muhammad (sallallahu 'alaihi wa sallam).

Going for Judgment – Tahakum

Bismillahir Rahmaanir Raheem,

May the Peace and Blessings of Allah be upon Muhammad (alyhissalatu wassallam), his wives, his family, his companions and righteous followers.

The only source of deviation is the deviation from the truth. The goodness of all matters is the adherence to the truth and its right way. No created being has been created by other than Allah(swt). Allah(swt) has created every creature in a particular way and managed its affair in a certain manner. Allah(swt) is Perfect and exempt from deficiency and error. Anything that deviates from Allah's way is bound to be in ruin. Allah Alone created the heavens and the earth - by His Management and Creation.

Allah(swt) says:

“Had there been therein in the heavens and earth gods besides Allah, then verily both (heaven and earth) would have been ruined.” Surah Al Anbiya, Ayah 22

If we study the history of the Muslim Ummah, we know for certain that the law of Allah was fully implemented except in the ‘Tartarian’ era, when Al-Yasik was implemented. However, the Muslims at the time set a very good example in the assertion of Islamic monotheism in the sense that their scholars successfully put to death those man-made laws through various means. Firstly, they considered as Kuffar those who introduced those laws, secondly, they did not go to those laws for judgement, and thirdly, they did not study those laws or implement them in the judiciary and they completely boycotted them. This is well documented in their books such as the Fatawa (v. 28) of ibn Taymiyyah and in ibn Kathir’s Al Bidaya wa Nihaya and Tafseer of the Holy Quran. It was through these means that those devout scholars eradicated that invented shariah from existence.

Sadly, in our present time no one can deny that almost the whole world is governed by man-made laws. A lot of religious groups call for the implementation of Allah’s law (Islamic Shariah), yet you can find some of their members going to the universities of Law to study those man-made constitutions and implement them after getting a degree. This is undoubtedly a clear contradiction because these groups are calling for the rejection of the Law of Taghut and the implementation of the Law of Allah(swt), yet they have shown no repudiation towards these false laws of the Taghut.

As far as Tahakum (going for judgement) is concerned, they feel free to sort out their differences in the courts of the Taghut. They say that if a person believes that Allah is al-Hakim (the Legislator) and then goes to the Taghut for Judgement, he or she is only sinful. They have therefore asserted Allah(swt’s) Ruboobiyah (Allah(swt’s) Acts) and considered it as the decisive criterion in one’s Islam, but they have not imposed as a condition the assertion of Allah (swt’s) Ulluhiyah (our acts of worship and obedience that should be directed to Allah azawajal Alone) - and Tahakum (going to Judgement) is one of those acts. In the following letter, we will insh’Allah show that going to the Taghut for Judgement is belief in him and disbelief in Allah azawajal just like invoking the dead, offering sacrifice or vowing to them. There is no difference between those acts and Tahakum at all. It is very important to note at the end of this introduction that Tawheed Ar-Ruboobiyah entails Tawheed Al- Uluhiyyah - that is to say a person cannot become a Muslim until he or she asserts both types of Tawheed.

Allah azawajal says in Surah An-Nisa, Ayah 60:

“Have you seen those (hypocrites) who claim that they believe in that which has been sent down to you, and in that which was sent down before you, and they wish to go for judgement, (in their disputes) to the Taghut (false judges) while they have been ordered to reject them. But Shaytaan wishes to lead them far away.”

The first meaning we deduct is that if the words 'Sanam' (Statue or portrait that is worshipped), Wathan' (A place, a tree, a stone etc. are dedicated to a certain deity and then worshipped) , or 'Taghut' come after an act of worship, and then Allah ta'ala orders us to disbelieve in or avoid these idols, then this act should be considered as a clear act of worship, which should be directed to Allah azawajal Alone, and if a person directs such an act to other than Allah - he or she has definitely fallen into the greatest shirk.

Asheikh Sulaiman ibn AbdAllah Alsheikh (may Allah have mercy on him) says that in the verse mentioned above, there is clear evidence that to avoid going to the Taghut for judgement, which is other than the Qur'an and Sunnah, is obligatory and that the one who goes to the Taghut for judgement is not a believer (Mu'min) nor a Muslim. **[Taken from Tafseer Al Aziz el AlHamid: pg.41]*

The second meaning is that anyone who goes to the Taghut for judgement has not rejected it and if so, he or she still believes in it. Mohammed Jamal ud deen AlQuasimi (may Allah have mercy on him) says in explaining the above Surah that Allah ta'ala clearly shows that going to the Taghut for judgement is belief in him and there is no doubt that the belief in the Taghut entails the disbelief in Allah. Likewise the disbelief in Taghut entails the belief in Allah. **[Mahtassin At-tawee].*

Asheikh AbdurRahman ibn Hassan Alesheikh (may Allah have mercy on him) says that the verse:

"...whoever rejects Taghut and believes in Allah..." (Surah Al Baqarah: 256), clearly shows that going to the Taghut for judgement is belief in him.

Thirdly, Allah ta'ala says:

"And Shaytaan wants to lead them far astray." Surah An Nisa: 60. Here Allah (swt) shows that 'Shirk' is a great deviation.

Allah Taala also says:

"Verily, Allah forgives not the sin of setting up partners with Him, but He forgives whom He wills sins other than that, and whoever sets up partners with Allah, has indeed strayed far away." Surah An Nisa 116

And He(swt) also says:

"He calls beside Allah unto that which hurts him not, nor profits him. That is a straying far away."

Surah Al-Hajj: Ayah 12

So anyone who invokes other than Allah azawajal has gone far astray because this act is a great Shirk. Similarly, whoever goes to any judgment other than the Qur'an and Sunnah has indeed gone far astray because this is also an act of Shirk.

Allah Taala says:

“You do not worship besides Him but only names which you have named (forged) - you and your fathers - for which Allah has sent down no authority. The Hukm (legislation, judgment) is for none but Allah. He has commanded that you worship none but Him (i.e. His Monotheism); that is the true straight religion, but most men know not.” Surah Yusuf: Ayah 40

In this Ayah Allah azawajal stresses the fact that ‘Legislation’ and ‘Law-making’ is an act specific to Allah(swt) and ascribing this act to Allah(swt) necessitates going to Him for judgement. One of the acts of Allah(swt) is that He provides from nothingness and He brings benefits and harm, therefore the act of worship which should be directed to Him is to ask Him for provision, help and support. If a person believes that Allah is Ar-Raziq (the One who provides and helps) and then goes to invoke Al-Badawi or Al-Gilani and ask them for provision, he will commit Shirk and hence, his belief in Allah’s Ruboobiyah will not benefit him. Similarly, if a person believes that Allah(swt) is al-Hakim (the Legislator), he should seek His Judgement and if he goes to other than Allah’s Judgement then his belief that Allah is al-Hakim (the Legislator) is of no avail. If the act of Allah azawajal is to ‘Legislate’, then the act of His slaves should be to seek His Judgement and surrender to it completely. This is why Allah ta’ala started in the above verse with Tawheed Ar-Ruboobiyah ‘...Judgement is for none but Allah...’ and then Tawheed Al-Uloohiyah ‘...He has commanded you to worship no one but Him...’

Allah Taala also says: **“And they worship others besides Allah - such as do not and cannot own any provision for them from the heavens or the earth.”** Surah An-Nahl: 73

And: **“And they worship besides Allah things that hurt them not, nor profit them, and they say: ‘These are our intercessors with Allah.’ Say: ‘Do you inform Allah of that which He knows not in the Heavens and on earth’? Glorified and Exalted is He above all that which they associate as partners (with Him)!”** Surah Yunus: Ayah 18

Ibn Abbas (radhiAllahu anhu) narrated that when the Prophet (alyhissalatu wassallam) got up at night to offer the Qiyam ul Lail, He used to supplicate: ‘O Allah! All Praises are for you; You are the Light of the Heavens and the Earth and what is in them, and all praises are for You. You are the Keeper of the Heavens and the Earth and what ever is in them and all Praises are for you. Your are the Haq, and Your Promise is Haq, and Your sayings are Haq, and meeting with You is the Haq, and Jannah is Haq, and Jahanum is Haq, and the Hour is Haq, and the Anbiya are Haq and Muhammad (alyhissalatu wassallam) is the Haq. O Allah I submit myself to You, and I depend on You, and I believe in You, and I turn in repentance to You, and in Your Cause I fight, and with Your Judgment I rule (Hakamtu), so please forgive my past and future sins and whatever I have done in secret, and whatever I have done in public. You are the One who makes thing go before and You are the One Who delays them. None has the right to be worshipped but You.” [Reputed by Al Bukhari]

Ibn ul Qayim (Rahimahullah), said that in this Hadith, our Prophet (alyhissalatu wassallam) supplicated, praised and asked Allah ta'ala for forgiveness. Ibn ul Qayim mentioned three things in this Du'aa which are Tawakkul (depending upon Allah(swt)), Inabah (turning in repentance to Allah(swt)) and Tahakum (abiding and surrendering to the Hukm of Allah). And this is clear evidence that the act of Tahakum is an act of worship, just like Tawakkul and Inabah. **[Taken from Al Madaarij 32/1]*

It is very sad that the majority of people do not fully apprehend these truths about our Deen.

Ashaikh AbdurRahman Assaadi says regarding Surah An-Nisa Ayah 60, that if anyone goes to other than Allah and His Prophet for Judgement, he took a Taghut as a Rabb apart from Allah ta'ala. **[Al Kawl as-sadeed al Kittabi at-tawheed]*

Here we bring to you 25 sayings of the scholars of Islam in clarifying that whoever seeks the judgment from the Taghut has believed in him and disbelieved in Allah(swt).

Imam Abu Muhammed ibn Hazm (rahimahullah) said in explaining Surah An Nisaa, 65:

“But no, by your Lord, they can have no faith, until they make you (O Muhammed) judge on all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.”

that this is more than enough for the people of understanding, who believe in Allah(swt) and the Last Day, and who are sure and certain that this is an oath that Allah ta'ala has made between Himself and His servants. Here one must check oneself, that he has not favoured the sayings of a scholar, Qiyas (Analogical deduction) or Istihsan (Preference of one proof over another proof because it appears more suitable to the situation, even though the preferred proof is technically weaker). If anyone was to find himself preferring anyone's judgment rather than that of the Messenger (alyhissalatu wassallam), let him know that Allah(swt) in His Might and Glory has vowed and sworn by Himself, and His Speech is always the Haqq, that whoever seeks the judgment other than that of the Messenger (alyhissalatu wassallam) is not a believer, and if he is not a believer, then he is a disbeliever- and there is no third way in this! **[Quote taken from Al-ihkaam fi usooli al ahkaam, 1/98]*

Ibn Hazm also said commenting on the previous Ayah (An Nisaa: 65) that Allah ta'ala has sworn by Himself that one CANNOT be a believer until he seeks the judgment of the Prophet (alyhissalatu wassallam) in everything that He (saw) came with, and then submits to it totally and bears no grudge against His (saw) judgment. The Imam clarifies that seeking judgment, and accepting and submitting the heart to the judgment, are two separate issues, and both are required to fulfill ones iman. **[Taken from Al Fissal fi alMilal wa Ahwah wanNihal, 3/235]*

Ibn Hazm also said that Allah ta'ala called the seeking of the Prophet's judgement- 'iman', and the one who does not seek the Prophet's judgment with total submission cannot acquire 'iman'. Therefore it is certain that iman is Action, Belief and Verbal testification, that is to say that going for judgment (Tahakum), is an action, and this action cannot be without words, and the fact of not bearing any grudge in one's heart is Belief (Itiqqaad).
*[Taken from Ad-Durrer Assuniah, pg. 338]

Ibn Hazm (rahimahullah) also commenting on the verse:

"And whoever contradicts and opposes the Messenger (Muhammed (alyhissalatu wassallam)) after the right path has been shown clearly to him, and follows other than the believers way, We shall keep him in the path that he has chosen, and burn him in Hell- what an evil destination!" Surah An Nisaa: 115, says that this verse states that the declaration of Kufr is upon anyone who commits such a sin. But if anyone comes and says that everyone who does not follow the path of the believers is not of them, we will answer him by saying that not every person who does not follow every way of the believers is a Kaffir, because adultery, drinking alcohol and cheating people is not actually the way of the believers but such sins do not take one outside the fold of Islam, but the clear evidence that this sin takes one outside the fold of Islam is: "But no, by your Lord, they can have no faith, until they make you (O Muhammed) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission." An Nisaa: 65.

Abu Muhammed ibn Hazm said that this is the text that does not bear any other meaning, nor is there any other evidence that drives it away from its clear outward meaning, nor is there any text that limits it to a certain inward meaning. *[Al Fissal fi alMilal wa Ahwah wanNihal, 2/293]

Imam ibn Taymiyyah (rahimahullah) said that one of the types of Muwalaat (allegiances, friendships) which Allah(swt) condemns ahlul kitab (Jews and Christians) and the Munafiqeen (Hypocrites) for, is believing in some of the Kufr they are upon, or seeking judgments from other than the Book of Allah as He swt states:

"Have you seen those who were given a portion of the scripture. They believe in Jibt and Taghut and say to the disbelievers that they are better guided as regards the way than the believers." An Nisaa: 51

When ibn Taymiyyah said 'of the types of Muwalaat', he was definitely talking about the allegiance and loyalty which is considered as the major Kufr, as Allah swt says:

"O you who believe, take not the Jews and Christians as Awliya (friends and protectors) they are but Awliya of one another. And if any amongst you takes them (as Awliya), then surely, he is one of them. Verily Allah guides not those people who are the Zalimoon." Surah Al Maidah: 51.

Then ibn Taymiyyah mentioned two types of people; the first type are Ahlul Kitab (i.e. the Jews and Christians) and the second type are the Munafiqeen who concealed disbelief and showed Islam. He also talked about two issues that are types of Muwalaat (taking as protectors, friends or helpers), which is the belief in some of the kufr of the disbelievers, or to go to other than the Book of Allah for judgment.

So if we look at the saying of ibn Taymiyyah: 'or to go to other than the Book of Allah for judgment', we should notice that he used the word 'or' to warn us that both of these types of Muwalaat are Major Kufr. It is also very important to bring to your attention the following verse that ibn Taymiyyah uses as evidence to support his argument: "Have you seen those who were given a portion of the scripture. They believe in Jibt and Taghut..." Surah An Nisaa: 51

Ibn Taymiyyah (rahimahullah) when commenting on the Ayah:

"Have you seen those (Hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you and they wish to go for judgement (in their disputes) to the Taghut (false judges) while they have been ordered to reject them. But Shaitan wishes to lead them far astray." Surah An Nisaa: 60, said that Allah (swt) has condemned those who claim to believe in all the books, yet they abandoned seeking the judgement from the Quran and the Sunnah, and instead they submitted to the judgements of the Tawagheet who are praised apart from Allah (swt) – as it is happening to so many who claim to be Muslims. They seek the judgement of Sabian philosophers or the judgement of some of the Turkish kings amongst others, who have forsaken the Law of Shariah. **[Above has been taken from Majmoo al Fatawa of ibn Taymiyyah, 12/33]*

He also says commenting on the following verse:

"The only saying of the believers when they are called to Allah (the Quran) and His Messenger to judge between them, is that they say: "We listen and we obey". And such are the successful." Surah An Nur: 51, that here Allah swt clarifies that whoever turns away from obeying the Messenger (alyhissalatu wassallam) and turns away from His judgement is of the Munafiqeen and not a believer, and that the believer is the one who says "We listen and we obey". So if one becomes a Munafiq by merely turning away from the judgement of the Prophet (alyhissalatu wassallam) and going to other than Him for that, which maybe prompted by one's strong desires, so what about the one who belittles Islam or insults Allah(swt). **[Taken from As-Saarim al Muslool, pg.38]*

Here ibn Taymiyyah (rahimahullah) identifies this hypocrisy as the Major hypocrisy that drives one outside the fold of Islam. The evidence for this is his saying "What about the one who belittles Islam or insults Allah azawajal." If ibn Taymiyyah had not regarded turning away from the Messenger's (alyhissalatu wassallam) judgement as a great form of Kufr and Nifaq, he would not have compared it to insulting Allah(swt).

In fact he clearly pointed out that insulting Allah ta'ala is a greater form of Kufr than the Kufr of going to Taghut for judgement. It is also very important to note that ibn Taymiyyah emphasized that a person becomes a kaffir by turning away from the Prophet's judgement due to his desires. He did not however relate it to Istihlaal (making halal into haram or haram into halal) or Juhood (denial in the heart).

He also said regarding the following Ayat:

"And had they believed in Allah and in the Prophet and in what was revealed to Him, never would they have taken them (the disbelievers) as Awliyah (protectors and helpers): but many of them are the Fasiqoon (rebellious, disobedient to the Commands of Allah)." Surah Al-Ma'idah: 81 and: "But no, by your Lord, they can have no faith, until they make you (O Muhammed) judge on all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission." Surah An Nisaa: 65, that not taking the Kuffar as Awliyah (friends and protectors) and submitting to the judgment of the Messenger (alyhissalatu wassallam) are a prerequisite condition for attaining iman, and without this, iman can never be fulfilled. **[Taken from his book Majmoal Fatawa 7/150]*

To strengthen his argument, ibn Taymiyyah also mentioned the example of the Ansari man who had a dispute with Zubayr (radhiAllahu anhu) over the ownership of water for irrigation of his land. When the Messenger (alyhissalatu wassallam) delivered the verdict that Zubayr (radhiAllahu anhu) should benefit from the water first, the Ansari did not accept this judgment by commenting that the Messenger (alyhissalatu wassallam) had favoured Zubayr (radhiAllahu anhu) as he (Zubayr) was the cousin of the Messenger (alyhissalatu wassallam). And the second example is that of a man who sought the judgment of the Messenger (alyhissalatu wassallam) and after rejecting His (alyhissalatu wassallam)'s judgment, went to Abu Bakr (radhiAllahu anhu) for judgment, and then went on further to Umar (radhiAllahu anhu), who killed him for refusing to submit to the initial judgment of the Prophet (alyhissalatu wassallam). Ibn Taymiyyah says: 'these kinds of acts result in one being a kaffir and a munafiq with no immunity and protection of his blood.' **[taken from As-Saarim al Muslool, pg.233]*

It is very clear that Ibn Taymiyyah regards as a disbeliever the one who turns away from the judgment of the Prophet (alyhissalatu wassallam), as clearly understood by the episode of Umar bin al Khattab that is previously mentioned. If this is the case for someone who turns way from the judgement of the Messenger (alyhissalatu wassallam), then what is the position of the one who does not even go to the judgment of the Prophet (alyhissalatu wassallam), and goes to the Taghut for that instead!

It is therefore understood that ibn Taymiyyah regards that whoever is not satisfied with the judgment of the Prophet (alyhissalatu wassallam) has committed an act of disbelief, and if this is the case, then what about those who criticize the Hukm of Allah ta'ala! There is no doubt that he is more deserving of being declared a Kaffir.

And this is one of the clearest sayings of ibn Taymiyyah that express his verdict of takfeer on those who do not take the Prophet (alyhissalatu wassallam) as the only judge.

Ibn ul Qayim (rahimahullah) said that whoever takes his opponent to other than Allah(swt) and His Prophet (alyhissalatu wassallam) has definitely sought the judgment of the Taghut, while he has been ordered to reject it - and that the person can never reject Taghut until he makes all judgment for Allah(swt) Alone. **[Tareeq ul Hijratain, pg.73]*

It is very important to note that ibn ul Qayim said that a person can never disbelieve in Taghut until he 'makes' all Hukm for Allah Alone. He did NOT however say until he 'believes' that all Hukm is for Allah Alone. This point is clarified further by his saying that whoever 'takes' his opponent for judgment; thus proving that this act of Tahakum can only be performed through 'action', therefore what he meant by 'making' all Hukm for Allah Alone is by physically taking one's opponent to the Book of Allah azawajal and the Sunnah of His Prophet (alyhissalatu wassallam) for judgment. If one takes his opponent to other than Allah(swt) and His Prophet (alyhissalatu wassallam), he does NOT make the Hukm for Allah ta'ala Alone and consequently he does not reject Taghut, and whoever does not reject Taghut can not be a Muslim, because the rejection of the Taghut is one of the main pillars without which a person cannot accomplish his iman or Islam.

Ibn ul Qayim also says that the following Ayah: "O you who believe! Obey Allah and obey the Messenger (Muhammed (alyhissalatu wassallam)) and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allah and His Messenger, if you believe in Allah and in the Last Day. That is better and more suitable for final determination." Surah An Nisaa: 59, is ample evidence that clearly explains this issue and puts an end to those who dispute over it, and it is also a strong evidence in the hands of those who comply with the Commands of Allah ta'ala. **[From ar-Risala at Tabukiya libnil Qayim al Jawzee, pg. 133]*

Ibn ul Qayim also said that when Allah ta'ala mentions those who go to other than Himself and His Messenger for judgment "**And when it is said to them: "Come to what Allah has sent down, and to the Messenger", you (O Muhammed) see the Munafiqeen (hypocrites) turn away from you with aversion.**" Surah An Nisaa: 61,

He (ta'ala) emphasized that the act of turning away from Allah ta'ala and His Prophet (alyhissalatu wassallam) and seeking others for judgment is the essence of Nifaq (Hypocrisy). Similarly, seeking and submitting to the judgment of Allah swt) without a grudge is the essence of Eaman (Belief). **[Taken from Mukhtasar as-Sawaiq al Mursalah, V.2: pg. 515]*

Without doubt, ibn ul Qayim identifies the form of Nifaq mentioned above as the one that drives one outside the fold of Islam. Ibnul Qayim relates in his 'Nuni'yah' (poem): Allah the Supreme has sworn by Himself A vow declaring the essence of iman, That verily he is not a believer who seeks the judgment from other than the Messenger, who is the true Judge.

In fact he is not a believer rather, the one who returns all judgments to the two revelations is the believer. And in fact he is not a believer who seeks the judgment Holds a grudge and does not open his chest to it. He is not a believer until he submits to the judgment of the two (revelations- Quran and Sunnah).

Imam al Hafidh ibn Katheer (rahimahullah) reported that Imam Al Ju'aini mentioned a section of Al Yassiq (Taghut law at the time of the Tartars), some of which judged that the adulterer should be killed regardless of him being married or not, homosexuals should be killed, anyone who lies deliberately should be killed, performers of witchcraft should be killed, the one who spies should be killed, if you urinate in still water or immerse in it- you should be killed, if you give a captive food, drink or clothes, without the permission of the masters, you should be killed, if you intervene between two disputants and aid one against the other, you should be killed, if you feed a captive or throw food to him - you should be killed, rather you should hand it to him. And if you feed someone, then you should eat the food first regardless of the fact that your guest is a nobleman or a pauper. And if you eat by yourself and do not feed the people with you, you should be killed, and if you slaughter an animal, the first thing you should do is open his chest and pull its heart out with your bear hands; and all these laws completely contradict all the legislations that Allah ta'ala has revealed to His Prophets (May Allah's peace be upon them). Therefore whoever leaves the definite legislation that our Prophet (alyhissalatu wassallam) was sent with, and goes to previous abrogated laws of other Prophets has then committed an act of Kufr. If the one who turns away from the Muhkam (definite) legislation that our Prophet (alyhissalatu wassallam) was sent with, and goes to the previous abrogated legislation of previous Prophets is a Kaffir, then what about the one who goes to alYassiq for judgement? Surely the one who commits such an act is unanimously a disbeliever. **[Taken from al Bidayah wan Nihayah, 13/139]*

If we can deduce from these pieces of evidence that whoever seeks the judgment of the previous abrogated Shariah (like the Taurah), is a disbeliever, then it goes without saying that the one who surrenders to man-made laws is undoubtedly a disbeliever.

Some people claim that this verdict of Kufr is only specific to the Tartar (who submitted to AlYassiq), and this is absolutely false. This is because there is not any evidence to make this verdict specific, in addition to that, Ibn Kathir was absolutely clear when he said 'whoever leaves the definite legislation', denoting that this statement was aimed at the general masses. Basically, ibn Kathir is talking about a general Shari' matter which is that if anyone forsakes the Shariah of Muhammed (alyhissalatu wassallam) and resorts to either the abrogated Shariah, or man made Law, is a Kaffir.

Ibn Kathir simply mentioned Tartar as a vivid example to illustrate his point. This becomes even clearer when the Imam (rahimahullah) explains the Ayah: **"Do they then seek the judgment of the days of Jahiliyah (ignorance). And who is better in judgment than Allah for the people who have faith."** Al Maidah: 50, that here Allah ta'ala reproaches the people who abandoned the perfect and finally revealed Shariah,

which contains all goodness and wisdom, for the sake of man-made law that contains all kinds of evil opinions and desires, which men have fabricated. Very much like the people of Jahaliyah, who used to rule with all kinds of misleading laws, which they legislated depending on purely corrupted opinions and desires. The Tartar have done the same thing by adopting a legislation from their king Ghengis Khan, who introduced alYassiq which is a legislation derived from religions such as Judaism, Christianity, Islam and other sources. And there are many laws in AlYassiq that were concocted opinions of Ghengis Khan, yet people considered these laws as Divine Laws which they favoured over the Book of Allah(swt). Therefore anyone who adopts any abrogated Shariah, or man-made law has disbelieved and must be fought until he returns to Allah and His Prophet (alyhissalatu wassallam), and he is not allowed to implement the law of the Taghut in any way what so ever.

And here, he (rahimahullah) set two examples, firstly he spoke about the people of Pre-Islamic Jahiliyah (ignorance) who invented laws from their own desires, and this is a clear proof that the verdict we have mentioned previously is not specific to the Tartar, rather it is a verdict that applies to anyone who implements the laws of Jaheliyah. Secondly, he gave the example of the Tartar as they committed the same act of disbelief, and in conclusion he said that anyone who commits such an act becomes a disbeliever.

Some people also claim that seeking the judgment of the abrogated Shariah like the Taurah is Kufr; because it is a Divine revelation, and anyone who surrenders to it does it with belief in that Deen, whereas man-made laws are not a Divine revelation, and people do not hold belief in these laws but instead, resort to them out of convenience. This claim is unjustified and untrue because Allah(subhanu wa ta'ala) has indeed called the way of life of the Kuffar and Mushrikeen a Deen.

Allah ta'ala says:

"Say (O Muhammed to the non believers) "O al-Kafiroon. I worship not that which you worship. Nor will you worship that which I worship. And I shall not worship that which you are worshipping. Nor will you worship that which I worship. To you be your Deen (way of life) and to me my Deen (way of life- Islam)." Surah Al Kafiroon

Allah ta'ala makes it clear in His Book that the way we live and our system of legislation and ruling is a Deen. Allah ta'ala says:

"...Thus did We plan for Yusuf. He could not take his brother by the Deen of the king, except that Allah willed it..." Surah Yusuf: 76.

In his Tafseer, ibn Katheer interprets this ayah that the Deen of the king is the law that he ruled Egypt with.

Imam Qasimee (rahimahullah) said in his tafseer that the above Ayat could be used as evidence to call the laws of Kuffar - a Deen. As for their saying that surrendering to the abrogated Shariah is Kufr because it entails belief, we say this is also untrue. The evidence for this is that we will ask you if a person surrenders to these abrogated laws not because of belief, but because of Dunya, then is he a kaffir or not? If you say 'no', then you have contradicted yourself, and if you say 'yes', then we will ask you the difference between the one who seeks the abrogated Shariah, and the one who seeks the man-made laws, knowing that both of them did it not out of belief, but out of worldly benefit. Allah ta'ala says:

"That is because they loved and preferred the life of this world over that of the Hereafter. And Allah guides not the Kafireen (disbelievers)." Surah An-Nahl: 107

Imam Muhammad bin Abdul Wahhab (rahimahullah), referring to ayah above in Surah An-Nahl, explained that the reason of their Kufr is not due to their belief, nor ignorance, nor hating the Deen or loving the Kufr, but rather for their pursuit of worldly benefit. Therefore seeking the judgment of any Shariah other than Allah's Shariah is Kufr that drives one out of the fold of Islam, regardless of the factors we have previously mentioned.

Sheikh Ahmed Shakir (rahimahullah) says that whoever judges with other than the final revelation of Allah(subhanu wa ta'ala) deliberately and knowingly is a Kaffir, and whoever accepts and approves of him is a disbeliever as well, whether he was judging according to abrogated Shariah or man-made laws, as these are laws of Kufr. **[Commentary on Musnad Imam Ahmed by Ahmed Shakir, 14/181/184- no.- 7747]*

Sheikh Salih bin Fouzaan al Fouzaan (rahimahullah) in his book mentions the words of ibn Kathir that anyone who implements the laws like the law of the Tartar, and favours them over the Shariah of Allah ta'ala is a Kaffir- as it is happening nowadays all over the world where Shariah of Allah ta'ala is abandoned, the exception being in family law, and the evidence that these people are disbelievers is versatile. Allah ta'ala says:

"Therefore fear not men, but fear Me. And whosoever does not judge by what Allah has revealed, such are the Kafirun." Surah Al-Maidah: 44

and: **"But no, by your Lord no, they can have no faith until they make you (O Muhammad) judge in all disputes between them, and find in themselves no resistance against your decisions and accept them with full submission."** Surah An-Nisaa: 65. **[Taken from Al Irshaad ilaa Saheeh ala'itiqad wa Arrad ahli Shirk wa al ilhaad]*

Al Hafidh ibn Katheer (rahimahullah), when explaining: **"O you who believe! Obey Allah and obey the Messenger and those of you (Muslims) who are in authority. If you differ in anything amongst yourselves, refer it to Allah and His Messenger, if you believe in Allah and the Last Day. That is better and more suitable for final determination."** An Nisaa: 59, says:

- that this means that anyone who does not go to Allah (subhanu wa ta'ala) and His Prophet in times of dispute is NOT a believer in Allah and the Day of Judgment.

Sheikh AbdurRehman bin Hassan al Sheikh (rahimahullah), (The Muftee of Najd and the author of the book Fath ul Majeed), commenting on the Ayah:

"There is no compulsion in Deen, the right path has become distinct from the wrong path, whoever disbelieves in Taghut and believes in Allah has then grasped the most trustworthy handhold that will never break..." Al Baqarah: 256, said that the one who seeks judgment from the Taghut has not disbelieved in Taghut- but believed in him. He also said referring to the story of the hypocrite who was killed by Umar (ra), that a person who commits such an act of disbelief should be killed. **[Fath ul Majeed- explanation of Surah An-Nisaa: 60]*

Sheikh Jamal ud Deen al Qasimee, Suleyman bin Abdullah al Sheikh and AbdulLatif bin AbdurRehman al Hassan al Sheikh, all pointed out that there is no doubt that whosoever seeks the judgment of other than Allah(subhanu wa ta'ala) has disbelieved in Him and believed in Taghut. **[Taken from Addorrrar Assonia 10/426- Kitab – Hukm ul Murtad (Verdict on Apostates)]*

Sheikh Hamd ibn Ateek (rahimahullah) said that:

"One of the factors that turn a Muslim into an Apostate (Murtad) is seeking any judgment other than that of Allah ta'ala and His Prophet (alyhissalatu wassallam). That is precisely what happened when people used to judge by the laws and traditions of their fathers. They had actually introduced a set of Laws known as 'Shara'a ar-Rifaka', to which they gave priority over Allah's Laws. Therefore anyone who submits to such Laws is a disbeliever (Kafir). **[Majmooat at Tawheed 1/361]*

Sheikh Hamd ibn Nasser al Maa'mar (rahimahullah) said that Ayah 59 of An Nisaa is clear evidence that Muslims *MUST* go back to Allah(subhanu wa ta'ala) and His Prophet (alyhissalatu wassallam) in their disputes and that is a condition, which proves their belief in Allah(subhanu wa ta'ala) and the Day of Judgment. That is why Allah ta'ala says: "...if you believe in Allah and the Last Day." Surah An Nisaa: 59. **[Majmooat ar Risaa'il wal Fatwa Hamd ibn Nasser, pg.173]*

Sheikh Suleiman ibn Samhan (rahimahullah), talked about the 'Shara'a ar-Rifaka' and said that if you ask the worshippers of the Taghut to come back to the Judgment of Allah ta'ala and His Prophet (alyhissalatu wassallam), and avoid the Law of the Taghut, they will answer by saying: 'that the only reason why we go to these laws for judgment is to avoid killing one another, because if one does not agree with the other party to submit to such laws (Shara'a ar-Rifaka), then one will kill the other'. Therefore, if you know that going to Taghut for judgment is Kufr, then you should also remember that Allah azawajal has said that Kufr is worse than killing.

Allah azawajal says:

"...Say fighting therein is a great (transgression) but a greater (transgression) with Allah is to prevent mankind from following the Way of Allah, to disbelieve in Him, to prevent access to Al-Masjid al Haram and to drive out its inhabitants, and al-Fitnah (Polytheism and disbelief) is worse than killing..." (al-Baqarah:217)

and

'...And al-Fitnah (Polytheism and disbelief) is worse than killing...' Al Baqarah: 191

The 'Fitnah' here means Kufr and disbelief, so if people from the countryside and the city fought one another and got killed, this evil that results from such bloodshed will definitely be lesser than that of appointing on earth a Taghut who governs by laws that contradict the Islamic Shariah that Allah ta'ala has sent His Prophet (alyhissalatu wassallam) with.

Sheikh Suleiman ibn Samhan (rahimahullah) also said that if going to the Taghut for judgment is kufr, and since disputes are related to wordly (Dunya) matters, then how could it be possible to commit kufr in pursuit of Dunya matters! Faith (iman) can never be fulfilled until Allah ta'ala and His Prophet (alyhissalatu wassallam) are the most loved and until we love our Prophet (alyhissalatu wassallam) more than we love our children, fathers and all mankind. So if all your wordly interests are to perish, it will be an act of kufr to seek a judgment other than that of Allah ta'ala and His Prophet (alyhissalatu wassallam). And if you had to choose between forsaking your worldly interests and going to the Taghut for judgment, it would then be *OBLIGATORY* upon you to relinquish your Dunya, and you would never be allowed to go to the Taghut for judgment. **[Taken from Adorrar Assunniah]*

He also mentioned the story of the hypocrite (the man who was dissatisfied with the judgment of the Prophet (alyhissalatu wassallam) whom Umar ibn Khattab (radhiAllahu anhu) killed) and said that this is exactly what should be done to those who seek the Taghut's judgment- firstly because they are apostate and secondly, because of the mischief they would commit on earth. There will never be up righteousness in us until we take Allah ta'ala as the only ilah (god, deity), Islam as our Deen and Muhammed (alyhissalatu wassallam) as our Prophet whom we should follow and go for judgment to. And whenever we deviate from this right path, there will be a great mischief and destruction on earth. When Allah ta'ala says: "Have you seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go to for judgment to the Taghut, while they have been ordered to reject them. But Shaytan wishes to lead them far astray." Surah An-Nisa: 60. He(swt) clearly showed that anyone who claims that he believes in Allah and His Prophet and then resorts to other than Allah's Shariah is a liar, a hypocrite, and is straying far from the right path. **[Adurrar assaniyah]*

Sheikh AbdurRehman AsSadi (rahimahullah), in his book 'Al Qawl as-Sadeed fi Kitab atTawheed', said that anyone who obeyed the scholars and leaders in making 'Haram' what Allah ta'ala made 'Halal', or in making 'Halal' what Allah ta'ala made 'Haram' has taken those scholars and leaders as Arbab (gods besides Allah(swt)). He also said that it is obligatory upon everyone to take Allah ta'ala as the only Judge, and to refer all matters of dispute to Allah(swt) and His Prophet (alyhissalatu wassallam). And in doing so a person's Tawheed is fulfilled and his Deen completed. On the other hand, anyone who does not take Allah(swt) as the only Judge, he has submitted to the judgment of the Taghut. And even if he claims to be a believer, he is a liar because iman (belief) can only be fulfilled by submitting to Allah(swt's) Laws. Therefore whosoever goes to a judgment other than Quran and Sunnah has submitted to the Taghut and taken him as a Rubb (lord, god).

Sheikh AbdurRehman (rahimahullah) also said that Surah An Nisaa: 59, clearly emphasizes the fact that anyone who does not go back to Allah(swt) and His Prophet (alyhissalatu wassallam) in matters of dispute is not a believer in Allah but rather a believer in the Taghut.

Sheikh Muhammed bin Ibraheem, Sheikh Abdullah ibn Hameed, Sheikh AbdulLateef ibn Ibrahim, Sheikh Abdul Aziz Shatri, Sheikh Abdul Lateef ibn Muhammed, Sheikh Abdullah ibn Oqeil, Sheikh Abdul Aziz ibn Rasheed, Sheikh Muhammed ibn Auda, and

Sheikh Muhammed bin Muheiria'a, (may Allah azawajal bless them all) said that: "One of the most infamous sins and greatest evils is to go to a judgment other than Allah's Shariah, to surrender to those man-made laws and constitutions or to the traditions of our ancestors and great grandfathers that the majority of people have become content with, and have taken as a replacement for the Shariah of Allah ta'ala that our Prophet (alyhissalatu wassallam) was sent with. There is no doubt that the use of these Jahiliya (non-Islamic) laws is one of the greatest forms of Nifaq (hypocrisy), Kufr (disbelief), Dhulm (oppression) and Fussuq (dissipation), which the Quran has abolished and our Prophet (alyhissalatu wassallam) has warned us from. Allah azawajal says: **"Have you seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgment to the Taghut while they have been ordered reject them. And Shaytan wishes to lead them far astray."** 4:60

And: **"...Therefore fear not men but Fear Me and sell not my verses for a miserable price, and whosoever does not judge by what Allah has revealed, such are the Kafiroom."** Surah Al Maidah: 44

And: **"...And whosoever does not judge by what Allah has revealed, such are the Zalimun."** Surah Al Maidah: 45

And: **"...And whosoever does not judge by what Allah has revealed, such are the Fasiqun."** Surah Al Maidah: 47

And this is a strong warning from Allah ta'ala to all His slaves who have turned away from His judgment and that of His Prophet (alyhissalatu wassallam), and the plain verdict from Allah ta'ala that anyone who does not implement the Shariah is a Kafir (Disbeliever), Zalim (Oppressor), Fasiq (Sinful) and possesses the characteristics of hypocrites and the people of Jahiliyah. So be warned O Muslims- from what Allah ta'ala has warned you from and implement his Shariah in all spheres of life. Be careful of anything that contradicts it and recommend one another about that obligation. Show enmity and hatred towards anyone who turns away from Allah's Shariah, dispraises it, despises it or sees no harm in submitting to any law other than it, so that you may gain the Pleasure of Allah azawajal - save yourself from Allah (swt's) torment and perform what Allah ta'ala has made obligatory upon you by taking as protectors those who implement the Shariah and who are pleased with the Book of Allah and the Sunnah of the Prophet (alyhissalatu wassallam). And only Allah ta'ala can guide us to His Right path and protect us from following the path of the Kuffar and hypocrites, and may Allah ta'ala support His Deen and defeat His enemies, for He is Omnipotent. So let the blessings of Allah(subhanu wa ta'ala) be upon His slave and Messenger Muhammed (alyhissalatu wassallam), his family and Companions."

**[Edited on 12/11/1380 Hijri, Fatwa ashShaikh Muhammed ibn Ibraheem]*

Sheikh Muhammad alAmeen Shanqeety (rahimahullah) said that it is very astonishing that those people who do not implement the legislation of Allah(subhanu wa ta'ala) claim to be Muslims as Allah(swt) has made it clear in the Ayat of Surah An Nisaa and Al Maidah."

**[Taken from adDwao al Bayan]*

He also said that in Surah An Nisaa: 60, Allah ta'ala clearly expresses surprise over those who go to the Taghut for judgment and still claim to be believers because it just shows that the way they lied, prompts that extreme astonishment shown in the Ayah of An Nisaa: 60: "Have you seen those (hypocrites) who claim that they believe..."

The pieces of evidence we have mentioned so far clearly prove that there is not a shed of doubt that those who submit to or implement man-made laws, which the Taghut have legislated on behalf of Shaytan and which clearly conflict with the Shariah

of Allah(swt), are real disbelievers and polytheists, except for those like them, whom Allah(subhanu wa ta'ala) has misguided, blinded and prevented from seeing the light of revelation, who still consider such people as believers. **[adDwao al Bayan]*

Sheikh Shanqeety also said that "There is no difference between committing shirk in al Hakamia (Judgment) and committing shirk in other forms of worship. The one who follows any form of government other than Allah ta'ala's Legislation is like the one who worships and prostrates to an idol. Both of them ascribe partners to Allah(swt)". **[Take from the cassette- explanation of Surah atTaubah: 31]*

Sheikh AbdurRehman ibn Muhammed ibn Kassem (rahimahullah) said concerning Surah an-Nisaa Ayah 60 that: "Anyone who testifies that there is none to be worshipped except Allah(subhanu wa ta'ala), and then did not take the Prophet (alyhissalatu wassallam) as the only judge in all disputes has lied in his testimony. The meaning of this ayah is that Allah azawajal rebuked those who claim that they believe in what Allah has revealed to His Prophet (alyhissalatu wassallam) and to those Prophets before Him (alyhissalatu wassallam), and at the same time they want to go to the Taghut for Judgment. Allah(swt) says: "Allam tara illalladeena yazumuna' (Have seen those who CLAIM to believe..." Surah An Nisaa: 60, in order to convey to us that Allah azawajal is reproaching and rebuking all those who seek judgment other than that of Allah(swt) and His Prophet (alyhissalatu wassallam).

Ibn ul Qayim defined 'Taghut' as anyone who exceeds the limits that Allah(swt) has set for him by ascribing to himself some of the acts of Allah(swt), and Legislation is one of these acts. Therefore anyone who turns away from Allah(swt's) Laws has indeed submitted to the Taghut, whom Allah(swt) has ordered us to reject. The only Hukm (Judgment) every believer should seek is that of Allah ta'ala and by surrendering to any other judgment, one would exceed the boundaries of Islam, and deviate from asSiraat ul Mustaqeem. Similarly, anyone who worships other than Allah ta'ala is a worshipper of Taghut, because the Taghut is the one who calls for every Batil (falsehood) and beautifies it. And that is what contradicts Tawheed, because the main pillar of Tawheed is to disbelieve and reject the Taghut that people worship besides Allah azawajal. Allah(swt) says: "But no, by your Lord, they can have no faith until they make you (O Muhammed) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission." Surah An Nisaa: 65. This verse clearly emphasizes that anyone who does not submit to the judgment of Allah(swt) and His Prophet (alyhissalatu wassallam) can never be a believer and has clearly abandoned what our Prophet (alyhissalatu wassallam) was sent with.

It is very important however, to note that we often use the verb 'claim' to convey that those who 'claim' are lying, and in Ayah 60 of An Nisaa, those people who are 'claiming' to believe are lying about their belief due to their going to Taghut for judgment, while they were ordered to disbelieve in it. And as we have mentioned before, the disbelief in Taghut is a pre-requisite pillar without which a person can never fulfill his Tawheed, and only when one's Tawheed is complete, only then the rest of one's deeds are accepted by Allah(swt). Allah azawajal says: "There is no compulsion in religion. Verily the right path has distinct from the wrong path. Whoever disbelieves in Taghut and believes in Allah, THEN, he has grasped the most trustworthy handhold that will never break. And Allah is Samee'un A'leem (All Hearer and All Seer)." Al Baqarah: 256

Asheikh Ahmed Shakir (rahimahullah) says that: "Allah ta'ala gives His verdict on those who claim that they believe in the Prophet (alyhissalatu wassallam) and what He was sent with, that they are hypocrites because when they are called to what Allah(swt) has sent down and to the Messenger (alyhissalatu wassallam), they turn away with aversion.

Allah azawajal says:

"And when it is said to them: 'Come to what Allah has sent down to the Messenger (Muhammad (alyhissalatu wassallam))', you (O Muhammad) see the hypocrites turn away from you with aversion." Suarh An Nisaa: 61. And hypocrisy is the worst type of disbelief (kufr)." **[Taken from Omdat atTafseer 2/213]*

Sheikh Hamoud ibn Abdullah at Twijari (rahimahullah) said that a lot of people have deviated because of this issue of Tahakum- to the extent that they have become Murtadeen (apostates). La Hauwla wa laa Quwataa ila billah! And Tahakum to other than the Shariah of Muhammed (saw) is considered as a greater hypocrisy and straying far from Siratul Mustaqeem. Allah ta'ala says: "Have you seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgment to the Taghut while they have been ordered reject them. And Shaytan wishes to lead them far astray. And when it is said to them: 'Come to what Allah has sent down and to the Messenger' you (Muhammed) see the HYPOCRYTES turn away from you with aversion." An Nisaa: 60-61 **[Taken from al Eedah watTabyeen lima waqa'aa... pg. 28]*

The above, are some of the sayings of the Ulema (scholars) of Islam, showing clearly that Tahakum (going for judgment) to the Taghut is belief in him and disbelief in Allah(swt). However, the pieces of evidence from the Quran and Sunnah that we have put forward are more than enough for every sincere Muslim who wishes to be guided and who seeks the Pleasure of Allah azawajal.

We are living in an era in which Islam is constantly being polluted by the philosophy of the Kuffar. Sadly the Muslims in many nations have approved of this philosophy and have thus conceded to the Dunya with which the Kuffar are always enticing the believers. Muslims too have joined the caravan of materialism, and in pursuit of acquiring temporary pleasures they have sold their Islamic creed along with their potential abode in Jannah. Due to the love of their worldly possessions, Muslims go to court to be judged by other than the Book and Sunnah, and consequently, for the sake of this Dunya alone, they forfeit the Akhira!

We would like to bring to your attention that it is not only those secular Muslims who are constantly engaged in this Shirk. Muslim activists too have failed to identify this aspect of Shirk. Many of them actively seek judgment from the Taghut on issues such as appeals against organisational bans, custody of mosques and ownership of accounts and finances. In fact many of these 'activists' preach that going to the Taghut for judgment is the right of every Muslim and thus encourage all Muslims to participate in this heresy. Muslims have to be warned against all those groups and parties who, under the guise of Islam call people to Shirk. In order to worship Allah (swt), they seek the judgment of Shaytan and his allies- and this is undoubtedly a contradiction, and nullification of ones Shahada. All actions that constitute shirk are of no benefit to Islam, thus even if one was to gain a victory for Islam through the Kufr court, this victory would be hollow and would only contribute to failure in the Akhira.

Muslim nations too are immersed in this Shirk of Tahakum. Organisations such as the United Nations are the epitome of Taghut today. Such organizations have only been set up in order to fulfill the ambitions of the Tawaghit. What Allah ta'ala has made Halal- they have made it Haram, and what Allah ta'ala has made Haram- they have made it Halal (istihlaal). Adultery, homosexuality, usury and wine have been made Halal by such coalitions. They have made it permissible to violate the honour and blood of Muslims, and they have given themselves the right to legislate, a right that belongs to Allah ta'ala Alone. Allah ta'ala has reserved the right to Legislate for Himself Alone as He (swt) says:

“They have no Wali other than Him, and He makes none to share in His Decision and His Rule.” (al-Kahf:26).

Such organizations have destroyed the Ummah of Prophet Muhammad (saw) by confusing the Islamic Aqeeda (Creed) and by making Muslims doubt Islamic values. These awliyah (friends, allies) of Shaytan have extinguished the flame of al Walaa wal Baraa (love and hate for the sake of Allah) and have divided the Ummah into more than 50 nations. Sadly, the Muslim nations are not only resorting to such organizations for judgment in their disputes, but they are actively participating in the administration of these alliances that seek to challenge the right of Allah (swt). ‘Muslim’ representatives participate in these councils to endeavor to make the whole world submit to the Shariah of Taghut. Issues that are related to the Muslim Ummah are taken to the UN courts for judgment. The leaders of Muslim lands are calling upon one another to submit to UN resolutions and comply with the demands of these Tawaghit, whose only mission is to eradicate Islam from the hearts and minds of Muslims. They have ignored the command of Allah (swt):

*“O you who believe! Take not as Bitanah (advisors, consultants, friends, helpers) those outside your religion, since they will not fail to do their best to corrupt you. They desire to harm you severely. **Hatred has already appeared from their mouths, but what their breasts conceal is far worse.** Indeed We have made plain to you the Ayat, if you understand.”* (al-Imran:118).

Political organizations that call for the implementation of Shariah in their localities are appealing to the United Nations to intervene in their disputes and make a judgment that will be binding upon all parties involved. Leaders of Muslim lands have repeatedly declared that their occupiers and foes are ‘in violation of UN resolutions’, thus clearly proving their acknowledgment and submission to the judgment of UN.

Allah ta'ala says:

“This day, I have perfected your Deen for you, completed My Favour upon you and have chosen for you Islam as your Deen.” (al-Maidah:3).

Why is it then that if this Deen is complete, and has been chosen for us by our Creator, we still resort to others who are outside this Deen for judgment?

Maybe, it is that we do not have the conviction that this Deen is complete and perfect! How is it possible that a cruel Shariah contrived by man is more worthy of adherence than the Shariah of Ar-Rehman (the Most- Merciful)? The former is a Shariah of desires:

"But if they answer you not (i.e. do not bring a Book nor believe in Tawheed), then know that they only follow their own lusts. And who is more astray than one who follows his own lusts, without guidance from Allah? Verily Allah guides not the people who are Zalimun (polytheists, oppressors)." (al-Qasas:50), while the latter is direct revelation from Al-Hakeem (All-Knowing):

"Your companion (Muhammed (saw)) has neither gone astray nor has erred. Nor does He (saw) speak of (his own) desire. It is only a Revelation revealed." (an-Najm:2-4).

In the light of the evidences mentioned above, there can be no doubt that going to international committees that are founded upon man-made notions of law for judgement is a clear form of obedience to them, and Shirk.

It is an obligation upon each and every Muslim to preserve the truth of Islamic Monotheism, and in order to do this, one must expose these deviations that are rampant in the Ummah today. Keeping silent on these issues is not an option as we have been warned by the Prophet (saw) that: *'Whoever seeks to earn the approval of people by angering Allah, Allah will abandon him to the people' (Trimidhi).*

Beloved brothers and sisters in al-Islam, the matter at hand is indeed great. Allah ta'ala has said: *'And indeed it has already been revealed to you, as it was revealed to those before you, that if you join others with Allah in worship, then surely ALL your deeds will be in vain, and you will certainly be amongst the losers' (AzZumar: 65).*

Make no mistake; if you associate partners with Allah ta'ala in any form of worship, you will definitely have forsaken your place in Jannah, as all your deeds will be lost, only because of the greedy pursuit of temporary gains and pleasures. And one of the many avenues of Shirk is making Tahakum to other than Allah (swt) and His Messenger Muhammad (saw).

"O Mankind! Verily the Promise of Allah is true. So let not this present life deceive you, and let not the chief deceiver (Shaytaan) deceive you about Allah. Surely Shaytaan is an enemy to you, so take him as an enemy. He only invites his followers that they may become dwellers of the blazing Fire."

(Fatir: 5-6)